

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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### MISCELLANEOUS.

#### MINUTES

Of the proceedings of the convention, held at Jacksonburg, Butler county, Ohio, on Friday, Saturday and Sunday, the 24th, 25th and 26th days of November, 1826, by the brethren professing the Abrahamic faith.

Appointed brother Wm. D. JONES moderator, and brother FINDLEY MOORE Clerk.

The circular letter from the brethren of the Middle Ohio Association, convened at Franklinton, Franklin county, Ohio, was read.

Appointed Br. J. KIDWELL and Br. JOSEPH RABB, a committee to meet with the brethren of like precious faith, at their next convention, to be held in the town of Chillicothe, Ohio, in September next, to solicit a correspondence, and request their attendance at our next convention.

Resolved, That our next convention be held at the Union Meeting-House, two miles east of Franklin, and eight miles west of Lebanon, Warren county, Ohio, commencing on the Friday preceding the second Sabbath in October next, and to continue three days.

Resolved, That Br. S. TIZZARD and Br. D. D. HALL, be appointed a committee to draft a Circular Letter.

Friday, Nov. 24. Forenoon service.—Sermon by Br. JAMES ALRED—Luke ii. 10. "Behold I bring you good tidings of great joy, which shall be unto all people."

Afternoon service.—1st sermon by Br. JONATHAN KIDWELL—first Psalm entire. 2d sermon by the same—Job xxii. 21. "Acquaint thyself with him, and be at peace; thereby good shall come unto thee."

Saturday, 25. Forenoon service.—Ser-

mon by Br. KIDWELL—II Cor. v. 18, 19, 20. Exhortation by Mrs. HALL and MOORE.

Afternoon service.—Sermon by Br. DANIEL ST. JOHN—Jude 7th verse. "Even as Sodom and Gomorah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Exhortation by Br. HALL.

Sunday, 26. Forenoon service.—Sermon by Br. D. ST. JOHN—Luke xi. 9, 10. "And I say unto you, ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

Afternoon service.—Sermon by Br. J. KIDWELL—Rom. v. 20, 21. "Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so, might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

Resolved, That the association now adjourn.

#### CIRCULAR LETTER.

To all the faithful believers in the "restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began"—and to all the sons and daughters of Adam, we send salutations of peace and good will.

Dear Brethren and Sisters—We have been highly favoured. The benignant smiles of our heavenly Father, the GOD OF LOVE, caused our hearts to rejoice in his great salvation, "with joy unspeakable and full of glory." Love to God, and love to man, was depicted in every countenance. It was truly a "refreshing from the presence of the Lord." We had a foretaste of those ecstatic joys reserved in heaven for man.

The subjects presented for our consideration, by the ministers of the "Reconciliation," were, (like all others drawn from the same glorious fountain of eternal truth,) full of consolation. Our hearts were warmed, and our minds enlarged and greatly edified. The good tidings, delivered by angels to the shepherds, on the birth-day of the world's Saviour, were shown to be applicable to ALL the sons and daughters of Adam, that ever did, do now, or ever will exist—that, as the great joy promised must have its fulfilment; and as its recipients must regard the lovely, loving Lamb of God, as the only me-

dium through which Paternal Deity sends blessings down to man, it is evident, that nothing short of perfection could place man in such a situation as to experience so great a joy. Christ "hath appeared, to put away sin by the sacrifice of himself," for this substantial reason, that "without holiness no man shall see the Lord." It is also predicted, (and must therefore come to pass,) that "every eye shall see him," (the Lord.) Hence, the fallacious idea, entertained by some of those who are contrary to us, that we believe that men are saved in their sins, was entirely exploded. We are assured of the truth of the assertion, that Jesus came to "save, (or recover) his people FROM, (not IN) their sins."

The attributes of God were exhibited in a clear and expressive manner: It was shewn, that Justice, Wisdom, Love, Power, Goodness, Mercy and Truth, did all harmonize in the glorious scheme of the creation and redemption of man; that infinite Wisdom devised—Justice and Mercy approved, and infinite Power executed. The systems which teach that the attributes of Deity are discordant, and that Christ, the Son of God, died to "appease the Father's wrath," were proven to have had their origin in the "doctrines and traditions of men;" for "God so LOVED, (not hated) the world, that he gave his only begotten Son," &c. God was also declared to be the great Author of all things; and that Jehovah had "created all things by himself, and for himself," (not one for the devil.) It was shewn that the modern doctrine which teaches that the knowledge and wisdom of God, together with his power, are circumscribed, is fraught with the most glaring absurdities, if not blasphemies;—in short, it is the last prop to the God-dishonouring dogmas of anti-Christ.

The blissful doctrine of the Reconciliation was taught in its purity—that the Mediator is the Son of God—the Son of Man—the Saviour of the world. The irrational and unscriptural notion of "satisfaction—vicarious sacrifice," &c. was "weighed in the balance and found wanting." The extent of the Reconciliation was incontestably proven to be UNIVERSAL: that all the nations—all the families—all the kindreds of the earth are reconciled to God, by the death of his Son; (not God reconciled to man, as some teach,) and that Christ must reign, until he hath subdued all things unto himself: then, and not till then, will he deliver up the kingdom to the Father, and God become ALL IN ALL. The ever precious promises of the gospel were laid before the people, in

an interesting manner: it was shewn clearly, that all who sought should find—all who asked in faith should receive, and to every one that knocked, it should be opened. It was made evident, that HE who "tasted death for EVERY MAN—who gave himself a ransom for ALL—who hath "purchased us by his own blood"—who hath said, "ye are not your own; ye are bought with a price," did certainly ask for his purchased possession: it is written, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Moreover, for what purpose did the Lord of glory descend into our world? was it not "to seek and to save that which was lost?" And was not all the human family lost, lost to a knowledge of their beneficent Friend and Father, God—wandering on the mountains of error? 'Tis granted all were lost. And who will have the presumption to affirm, that the Lord of glory sought but did not find? or, that he found, but did not save? It must be conceded, that Christ did ask, and having asked did receive—he sought, and he found; and, remember, O inhabitants of the earth, and rejoice that he came, not only to SEEK but to SAVE that which was lost; and he said, in his expiring moments on the cross, "TIS FINISHED."

The opposers of God's universal and unchanging love to the sons of men, have frequent recourse to the words eternal, everlasting, &c. in order to prove, in effect, that the promises of God, although confirmed by an oath, shall become null and void. It was therefore clearly shewn, that the words eternal, everlasting, for ever, world; and age were synonymous terms, and to have a limited signification. The Greek substantive *aion*, from which all of the above words are derived, having no definite meaning attached to it, was of course ambiguous; that the same word is sometimes used in the plural, and could not, therefore, be relied on as a proper word to express endless duration; but that it is always used, in the original language, to express a certain, or uncertain period of time: neither could it be supposed that a derivative could possibly have a more extensive signification than the substantive from which it is derived. The cities of Sodom and Gomorrah, according to St. Jude, certainly suffered the vengeance of eternal or *aionion* fire; but that fire had long since ceased. Historians say that it continued burning for the space of two thousand years. Notwithstanding the inhabitants of those cities suffered its vengeance or effect, only momentarily, still they suffered the vengeance of eternal or *aionion* fire! Thus it was demonstrated that the word translated eternal, in Jude, must of necessity have a limited signification.

Beloved brethren, the effulgent rays of celestial light are shedding their glories around us, and dissipating the gloomy shades

of mental darkness. TRUTH, before whose omnipotent touch, mysterious error flees, is fast spreading its benign influence over the once benighted family of man. Superstition, with all its soul-harrowing concomitants; bigotry, that enemy to truth, with her twin sisters, hypocrisy and deceit, are fast approximating to their destined annihilation. Two hundred able ministers of the New Testament, are now engaged in proclaiming the gospel of peace—good tidings of great joy, which shall be unto ALL PEOPLE. We can rejoice in our faith; our religious opponents cannot rejoice in theirs, unless they are completely divested of the noblest feelings of humanity.

Finally, beloved brethren, we earnestly entreat you to adorn the doctrine of God our Saviour. Persevere in well doing—let your light shine before men, that they, seeing your good works, may be led to glorify your Father who is in heaven. Be patient in suffering—slow to anger—act with charity and benevolence to all your brethren of the one great family of man—even to those who hate and persecute you. Endeavour, with meekness, to convince those who oppose themselves. Contend earnestly for the faith once delivered to the saints. Combat error with becoming zeal: let the weapons of your warfare be wielded against the enemy of your brother's peace; and, while you aim a severing blow at the shackles which bind him in slavery, manifest towards him your most tender compassion. Obey the voice of the Captain of your salvation—love one another, as God, for Christ's sake, hath loved you; knowing, as we trust you do, that IN, (not FOR,) keeping his commandments there is great reward. "Then shall your peace flow as a river, and your righteousness as the waves of the sea."

We cannot close our letter without expressing our unfeigned regard for the inhabitants of Jacksonsburg. Their kind and friendly deportment towards us and our brethren, will ever be remembered with feelings of gratitude and esteem.

SAMUEL TIZZARD,  
DANIEL D. HALL.

#### REPENTANCE.

Repentance is a word much used at the present day among religionists; and preachers of every denomination contend for its necessity on the ground, that man cannot be happy unless he repents of his sins; or, to use the more common phrase, man cannot go to heaven unless he repents. Repentance we acknowledge is a scripture doctrine, and sensible of its importance, would urge it on our fellow-men. But while we use the word, it is proper that we have some definite meaning attached to it, otherwise we use it in vain. We inquire then, what is repentance? The answer is, sorrow for sin. This sorrow must arise from a knowledge of the consequences of sin, to our-

selves and to others. These consequences being injurious to all concerned, must render sin hateful to the penitent. This hatred of sin is evidence of the existence of a principle of goodness in the heart which seeks the happiness of those connected with us in society, as well as our own; and discerning that sin is injurious to ourselves and society, we hate it, because of those consequences produced by its indulgence. It is LOVE, then, in the heart, which produces repentance, and causes us to be sorry for having acted contrary to those divine principles which embrace the happiness of all intelligent beings. The apostle Paul hath said, the goodness of God leadeth to repentance.

It has been vainly imagined that the fear of eternal misery, as the consequence of sin, is necessary to produce repentance; and it has been as foolishly supposed, that to reject this sentiment, is to destroy every incentive to virtue, as though men would not be holy in their lives, unless they were afraid of eternal damnation. If there is no other incentive to virtue than the fear of endless woe, man cannot be said to possess that sorrow for sin, which is the effect of a knowledge of its hateful properties, or as it is generally said, its offensiveness to God. The man who is only honest because he is afraid of the consequences of dishonesty, (viz.) the whipping post, or state's prison, cannot be an honest man from principle. Remove the fear of the post and prison, and he will be as great a villain as ever lived. The man that is religious and abstains from evil practices merely because he is afraid of eternal damnation, were the dangers removed from his mind, would be as wicked as the devil himself is represented to be.

We would ask the parent who is honoured by the obedience of his child, whether he would consider that obedience which he was sensible resulted from fear, as honourable, and would he be delighted with those services which never would have been rendered could they have been withheld without punishment. The parent could neither feel himself honoured, nor could he receive much pleasure from that obedience which proceeded not from the heart. Why then should we suppose that our Father in heaven, whose omniscient eye penetrates the heart and who calls upon us, saying, "Son, give me thine heart," will accept of, and be pleased with services which proceed not from the heart, but are solely the effects of fear; and which would never be rendered, according to the acknowledgment of many, if they could be assured of salvation without it.

If repentance consists in a godly sorrow for sin, we cannot conceive how a man can possess this evangelical repentance, and yet be so much in love with sin, that if he can only sin with impunity, he would revel in the full gratification of every base passion and sordid appetite, and would live in the



constant violation of the laws both of God and man. This is what many who now claim heaven on the ground of repentance, say, they would do if they believed that the Almighty in his divine goodness would save all mankind; but can these people really have experienced repentance? have they felt unfeigned sorrow for sin? do they hate iniquity as a deadly poison that carries with it destruction and misery? Let the candid give the answer. Repentance is manifested not only in confessing our sins, but in actually turning from them. By ceasing to do evil, and learning to do well. Evangelical repentance does not consist in turning from one particular sin, while we indulge in the practice of many others; but consists in turning from all sins. For this purpose Jesus came into the world, to save his people from their sins; to take away the sin of the world. This is effected by leading men to repentance, through the illumination of the holy spirit of love, which enables man to discover his duty to God, the loveliness of virtue, the deformity of vice, and to behold the happiness resulting from the one, and the miseries which accompany the other. We have cause for rejoicing in beholding our neighbour turn even from the indulgence of one evil propensity; yet for his happiness and the good of society, it is necessary that he break off from all his sins by righteousness, and as far as this is done he is moulded into the image of God, and is holy and happy.—*Rel. Inq. riv.*

#### WINTER.

The length of the evenings in winter, which renders it necessary to find some sedentary and domestic diversions, may also contribute to render reading a more favorite amusement in winter than in summer. Books enable the imagination to create a summer in the midst of frost and snow, and with the assistance of a cheerful fire, whose warmth supplies the absence of the sun, the winter may be made as pleasant as the season of vernal breezes or solar effulgence.

#### EXTREME MISERY.

GENTLEMEN:—Yesterday afternoon, Mr. Rogers, a chymist in Cheapside, brought in a poor half-naked man of color, who had just been applying to purchase some arsenic at his shop. From his manner, and his extremely destitute condition, Mr. Rogers believed that he wanted the arsenic for the purpose of self-destruction; and, therefore, he very humanely brought him before the Alderman, in the hope that, by receiving some charitable relief, he might be diverted from his miserable purpose.

The poor fellow had no clothing, except a coarse flannel shirt and very ragged canvass trowsers; and the Alderman, having complimented Mr. Rogers on his humanity, proceeded to question the human being before him as to who and what he was.

His story was soon told:—He was stolen from his father's house, he said, when he was only seven years old, and sold into slavery at Rio Janerio, where he was christened Louis Guled. After some years, he was brought out of slavery by the captain of an English merchant ship, and, on his arrival in England, he was re-christened John Hampden. From that time he had been chiefly at sea—sometimes in the merchant service, and sometimes in the royal navy. He had served on board the Mutine frigate, Captain De Courcy, at the siege of Algiers; after which he was turned adrift, and had ever since been wandering about London, unable to obtain employment, and "getting more and more miserable every day."

"Then if you could find no employments," said the Alderman, "how have you contrived to exist so long?"

"Sometimes I go about trying to gather a few bones," he replied, holding up a tattered bag: "and if I can find enough to sell for sixpence, I pay four-pence for my night's lodging, and spend the other two-pence in food. But sometimes I can't find enough to buy me a crust; and then I go without food, and lie in the streets at night, until the watchman rouses me up from one place, and drives me to another. Twice have I been sent to prison, three months each time, for asking two or three halfpence, when I was so faint and hungry that I could not walk about any longer; and in prison I have had nothing but bread and water;—because they said I could get employment if I would."

"But you went to a chymist's shop in Cheapside, this morning:—what was your object in going there?" asked the Alderman.

"I went for a ha'p'orth of arsenic—I had no more money," he replied.

"And what did you mean to do with the arsenic?"

"Why, if I must tell the truth, I meant to use it myself, that there might be an end to me at once. I am sick of hunger and nakedness, and of being brow-beat, and put down, and imprisoned, by a parcel of fellows, many of them not half so good as myself; for, miserable as I appear now, I am a gentleman if I had my right."

Alderman Crowther asked him if he should like to be sent back to his own country: and he replied: "my country? I have no country!... It is thirty years and more since I was stolen from my father's house; and where am I to look for father, or for friends, after thirty years? I have no country—no friends—no home: and it would be better I should die out of the way!"

The worthy Alderman told him his case certainly appeared worthy of much commiseration; and, having pointed out to him the wickedness of self-destruction, gave him a couple of shillings, for his immediate necessities, and directed that he should be taken care of in the Giltspur-st. Compter, un-

til something could be done for him. "I send you to prison," said his Worship, "not by way of punishment, but in order that you may enjoy a few days of comfort and protection whilst your case is under consideration."

"God bless you, sir!" rejoined the poor fellow; "and be pleased to remember that I am willing and able to work if any body will be kind enough to employ me."

*London Courier.*

*Hatred reprov'd, a love of our fellow-creatures recommended.*—Consider whether the persons you hate are good or bad, if good and holy, your dislike and hatred have a double guilt, since you are bound by the law of God to love your enemies. Will you hate those who are stamp'd with the likeness of God? If they have any blameable qualities in them, let your charity cover their faults and follies, and let your thoughts be always fixed upon their noble and virtuous actions. This will have a happy influence to turn your hatred into love. Think that you and they belong to one common father, and you cannot hate your brothers if you are a child of Christ. But if they are men who neglect religion, they may have something good in them, some social virtues in no way demoralizing; some excellencies which may gain your esteem and invite your love, at least these agreeable qualities may diminish your aversion and abate your hatred. I confess it is the nature of malice and envy to overlook all that is fair and amiable in a person, and to notice only what is wicked and hateful. But if you can discover nothing good in persons whom you hate, in my opinion they ought to be pitied rather than hated, they are not worthy of your envy, nor do they need the punishment of your malice. Pity them therefore as you hope for pity. Imitate the goodness and forgiveness of your Redeemer who in the bitterness of his agony, prayed his Father, the forgiveness of his enemies.

#### RELIGION IN FEMALES.

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures her esteem, and adds a dignity and a worth indelible, to all her deeds. How sweet! when a mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety—when the wife of the bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin of Christ! that the sister lean on his arm, who sticketh closer than a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her ex-

clusive care his helpless offspring, how con-  
woling, if her character is such that she can  
lean on the widow's God, and put her chil-  
dren under the guardianship of Him, who is  
the Father of the fatherless! Then he quits  
the world calm and happy, supported by the  
hope that he shall meet them all in heaven.

Religion has a peculiar sweetness, when it  
mingles with the modest softness of the fe-  
male character. So the dew-drop borrows  
color from the rose.

Females need the comforts, the hopes and  
the prospects of religion, more if possible,  
than the other sex. Subjected to the trials  
of obedience, and the weakness of a fee-  
bler constitution, their state when raised by  
improvement, and propped with Christian con-  
solation, is still a state of subjection and pain.  
Suppose one of your number yoked to a  
husband of acrid temper, and the prey of dis-  
appointment and disease, where, but from  
Heaven, does there dawn upon her one beam  
of light. But, if she can look upward and  
descry a place of rest when the toils of life  
are finished—a home where she may be hap-  
py, a friend who will ever be kind, and a na-  
ture raised above fatigue, and pain and death  
—then, while the pains of living are softened  
by the hope of dying—and earth blotted out  
by the glories of heaven, she may exercise  
patience and submission, till the time appoint-  
ed for her release. Thus religion fills the  
cup with pleasure, that was full of gall; con-  
verts the veriest hovel into a palace, and ad-  
apting the spirit of its lodgement, makes it  
happy. Thus the hope of heaven, if that  
hope was a dream, smooths her passage to  
the tomb, and renders religion essential to  
her happiness.

### THE STAR OF BETHLEHEM.

“— Suddenly a star arose ;  
It was the Star of Bethlehem.

It was my guide, my light, my all ;  
It bade my dark forebodings cease ;  
And through the storms of dangers thrall  
It led me to the port of peace.

H. K. White.

Our state in this vale of tears is a mixed  
one. Life may be likened to the winds, ever  
shifting and never alike. Sometimes it  
appears as calm as summer evenings are,  
and again storms and tempests chequer its  
even surface, darkening every prospect and  
rendering scenes once bright and joyous  
gloomy and bleak as the caverns of death.  
But even over all these scenes there is one  
star seen to brighten. In the absence of all  
that renders life tolerable in weal or woe, in  
joy or sorrow, it still beams out alone un-  
changed and undimmed as though it had  
found its way from the galaxy of the third  
heavens. It stands out in peerless beauty,  
dispensing its blessed light at all times and  
at all seasons, flinging its hallowed though  
not brilliant rays, across the path of the wil-  
dered ones, and even in our sunniest mo-

ments when it is forgotten and we steer wide  
of its heavenly direction, still it seems to  
twinkle near the blazing orb that burns when  
prosperity rules the destiny of the hour.—  
This is the star of Bethlehem. It marches  
before us, shooting downwards its golden  
brightness and then again it plays like a  
thing of life athwart the distant vista, that  
had for a brief moment shut in, black and  
dark as midnight. O what heart-rending  
sensations pervade the torn lacerated bosom  
of the afflicted when they see the gigantic  
shadings of life's fitful picture, cover for  
days this pole star of their hopes! Dark,  
dark, are all present things, though arrayed  
in the pomp and glitter of this world's splen-  
dour. In its absence, a night reigns more  
horrible than ever startled ocean's hardest  
sons. But, O, who can describe the extatic  
joys, which inspire those who have groped  
their way for years without one cheering  
beam of hope or spark of glimmering day,  
when they come out upon prospects touched  
with divine penciling, lighted with this star  
of peace, the harbinger of all God's promised  
blessings! With what unutterable satisfac-  
tion and pleasure they gaze upon this token  
of a Saviour's love, as it lights them along  
in the path of duty and walking in its bright-  
ness ushers them into the presence of him  
who lit it up in the moral heavens to be our  
guide to endless bliss. *Dover Gaz.*

### CHRISTIAN DISCIPLESHIP.

“Then said Jesus unto his disciples, if any man  
will come after me, let him deny himself, take up  
his cross, and follow me.” *MATT. xvi. 24.*

It is a great and good acquisition to be-  
come a genuine disciple of Jesus Christ.  
But there are too many, we have reason to  
fear, whose views of the subject are extreme-  
ly superficial. They do not appear to con-  
sider, that men at this day, may be as *really*  
the followers of Jesus, as at any former pe-  
riod, though they cannot in every respect,  
be equal to the primitive disciples. The  
suspicion that men are incapable of follow-  
ing Christ, in an evangelical sense, is at-  
tended with many serious disadvantages.  
For in the same degree that we are convin-  
ced that a thing is unattainable, we neglect  
the means which are necessary to its attain-  
ment.—To remove all suspicions of this na-  
ture, let it be considered, we have, in the  
scriptures of the New Testament, a very fair  
account of our Saviour's preaching—of his  
*doctrine, precepts and examples.* In the text,  
we have the very requisition which was es-  
sential to discipleship, when it was delivered;  
and I know not that any alterations have  
been made, as to the terms of admission in-  
to the school of Christ.

Let us endeavour to throw some light on  
this subject, by attending to a few particu-  
lars.

1. It is requisite that a man become a  
christian from *choice*, or from a sober con-  
viction of the value and excellence of the

christian religion. Those who *profess* chris-  
tianity, by constraint, or from motives of  
mere worldly policy, ambition or pride, with-  
out discovering an amiableness and glory in  
the character of Christ and of his cause, are  
not the followers recognized in the text.  
The profession will be formal and vain, un-  
less the act be *conscientious* and voluntary.  
“If any man *will* come after me.” If he  
has taken all the circumstances of the case  
into consideration, and on mature reflection  
is satisfied that an espousal of my cause  
would be desirable, then, let him come after  
me. Hence the general invitation is, “Who-  
soever *will* let him come;” that is whosoever  
really *chooses* to serve me instead of satan,  
let him take my yoke upon him. It is said,

“A man convince'd against his will,  
“Is of the same opinion still.”

2. To be a true disciple, a person must  
give himself up to the Saviour, for instruc-  
tion. We must be convinced of his superi-  
ority, and of his ability to teach and enlight-  
en us in spiritual and in eternal things.—  
Hence it is said, let each one “deny him-  
self.” Let him become teachable and doc-  
ile; ready to receive divine instruction.—  
Circumstances may occur, in which the  
command of Christ may be inconsistent with  
what we should deem prudence and good  
economy. But we should remember the  
declaration, “He that would save his life,  
shall lose it.” We ought to be satisfied that  
Christ is a competent leader, before we en-  
gage in his service; but when enlisted, we  
should follow his directions.

When our children enter a school, they  
have to *deny themselves*, and submit to the  
judgment of the instructor. But all the self-  
denial which is required, when the teacher  
is competent to his employment, is, that sub-  
mission to the regulations of the school, and  
attention to study, which are necessary to  
the improvement of the pupils. The require-  
ments of Christ are suited to the condition of  
mankind, in different ages of the world; so  
that, at no period would it be unsafe, all  
things considered, to yield them obedience.

Indeed, our safety, as an highly favoured  
people, consists in a cheerful conformity to  
the law of the spirit of life, in Christ Jesus.  
All the self-denial which christianity now  
imposes on men, is, that they should not  
abuse their talents, time and privileges; but  
should conduct in a rational, sober and dig-  
nified manner.

3. Christian discipleship requires a pre-  
paration of the heart, by which difficulties and  
disappointments may be met, with a good  
degree of patience and fortitude. We should  
be prepared to face the storm of adversity  
and breast a phalanx of opposition and per-  
secution, with a firmness, becoming the good  
soldier of the cross. *Christians* profess to  
worship God, through a Mediator, who suf-  
fered *Crucifixion*. They take up their cross  
by following Christ's example, so far as du-  
ty requires. It was the ardent love of Jesus,



which enabled him to triumph over temptation, opposition and fiery persecutions; and nought but this same divine principle can produce in the conduct of his followers, a corresponding devotedness to the requirements of Heaven.

But if none are real christians, except such as take up their cross, so as to act contrary to their natural inclination, where, in the name of wonder, are Christians to be found? In what respect do professors deny themselves the elegancies and luxuries of life, where they are able to enjoy them? Where is the man, whose parsimony or poverty does not prevent, that does not enjoy the best that our fields or markets afford? Which do Christians most resemble, the *rich man* or the *beggar*, mentioned in the parable? If their clothing is not "purple and fine linen," it is something of equal constliness and splendour. Shew us the *fashionable Christians*, who take up their cross according to the popular notions concerning this subject. Let it be soberly remembered that whereas, on the one hand, we are not required to deny ourselves of the blessings which God has bestowed on us, for our good, so on the other, we are not allowed, as rational beings and as christian disciples, to pamper our pride, cloy our appetite, and revel mid scenes of luxury and sensual gratification.—No; the great art of human prudence, consists, in "using the world, as not abusing it." The wisdom even of a christian, is exhibited to the greatest advantage, in what is called *self-government*. It is displayed to admiration, when all the propensities and passions of our nature, are controlled by the laws of reason, and kept in due subordination to the good principles of religion in the heart. Keep sober reason and religion at the helm, and you will be safely conducted through the gales of pleasure and the storms of passion, to the desired haven.

4. The last requirement is, that, as disciples, we not only learn the doctrine and precepts of our Teacher, but also *follow his examples*.—Much, indeed, is implied in the simple expression, "follow me." It alludes to a practical illustration of Christ's religion, as professed by his followers. We have not room to enlarge on this part of the subject, nor can it hardly be thought necessary. The Bible, especially the New Testament, is the principal book to be used in the school of Christ. In that precious Book, then, you are to learn the lesson of duty and meditate on the innumerable examples of a Saviour's kindness, which we are called upon to imitate. Follow Jesus to the house of mourning; to the chamber of sickness; to the habitation of the unfortunate, and the hut of the industrious poor. Follow him to the widow's desolate mansion, where the fatherless cry in vain for bread. Let it be seen by your fruits, that in all these things, you do, like your honored Master, "go about, continually doing good." It should be the pride,

the ambition, the joy of our hearts, to tread in the footsteps of the FRIEND of the needy. And without this practical commentary of our doctrine, it is but a dead letter, instead of the savour of life unto life.

Are there any who have professed to follow the impartial Saviour, that will begin to complain, as did some of the disciples of old, "These are hard sayings; who is able to bear them?" But if they complain that we draw the cords of moral obligation too close, we hope it will no more be pretended that our doctrine is so *lax* as to ples the carnal heart! We labour for the dissemination of truth and knowledge.

And while we express our felicity that so many young people of intelligent and virtuous habits are disposed to seek for religious instruction, in our sanctuaries, we would charitably hope there may be none, who, like the young man, mentioned by St. Mark (xiv. 51,) embrace our religion in so loose a manner, that should they experience some severe attacks and be laid hold of with violence, would take a precipitate departure. It is an injury to our cause, for young men of good moral habits, to leave our meeting with the hope of adding to their worldly estate or to court the esteem and applause of the rich and the noble. Thanks be to God, that there are so many whose dignified deportment and constant attendance on religious worship, where truth impartial and eternal is taught, who can be considered the substantial ornaments of the *School of Christ*.

#### PROVIDENCE,

SATURDAY, FEBRUARY 10, 1827.

"Earnestly contend for the faith."

We have noticed that Brothers, Streeter and Whittemore have politely favoured the readers of the U. Magazine with the excellent Charge delivered by Br. S. and the Right hand of Fellowship by Br. W. at the ordination of Rev. Mr. Bugbee; which we have perused with much pleasure.

As the Editor has been solicited by several Brethren at Plymouth and its vicinity, to publish the discourse delivered by him at the dedication of the New Universalist Chapel, on the same day, Dec. 22d, 1826, he has concluded to comply with their request by publishing the same in the Telescope and Miscellany.

EDITOR.

A DISCOURSE delivered by the EDITOR, Dec. 22d, 1826, at the Dedication of the New Universalist Chapel, erected by the First Universalist Society in Plymouth, Mass.

"Worship the Lord in the beauty of holiness."

I Chronicles xvi. 29.

The words of our text are a part of the celebrated Psalm which was performed by the Levites, in the days of the second king,

who was honoured with the sceptre and the crown of Israel, and which was composed by him as a suitable expression of adoration and gratitude for the assembled tribes of Jacob, on that truly festive and joyous occasion, when the ark of the covenant was brought forth, and amidst the welcome acclamations of that vast and devout assembly, settled in the place which had been previously prepared for its reception.

From the history with which we are furnished by the preceding chapter in connection with this subject, it appears that after an hard fought battle with the Philistines, in which the house of Israel had been extremely unfortunate, and sustained an immense loss of their most valiant men, it was thought advisable that the ark of the covenant should be made to accompany the army of the Hebrews, in their second engagement, supposing that certain victory would attend their arms; for they reasoned themselves into the belief, that Jehovah had too much respect for the ark of the covenant to permit it to fall into the hands of their enemies, and to be profaned by the idolatrous rights of heathen worship.

Thus impelled by blind and superstitious zeal, they rushed to arms, and met their enemies in the field of blood, with the confident assurance of a most splendid and triumphant victory. But what a sudden and sad reverse in their prospects! No sooner were these armies in contact, than the Hebrews gave way at every point of attack—The ark of the covenant was taken by the Philistines, the sons of Levi slain with the sword, and thirty-thousand of the sons of Jacob, who had more zeal than knowledge, more daring courage than virtue, were left bleeding in the field of carnage and death, as a solemn memento of a nation's rashness and folly.

History informs us that this ark of the covenant remained in the custody of the Philistines, but four months; for becoming suspicious that judgments were visited upon them by reason of its detention, they immediately devised means for its conveyance to the borders of the land of Israel, where it was received by the descendants of the favoured Patriarch, with every expression of enthusiastic joy. It was committed to the care of a Levite, in Kirjathearim, where it was suffered to remain for twenty years, when, by a royal order, it was carried to Jerusalem, and remained in the house of Obed-edom, till a tent was prepared by the king of Israel, for its reception and permanent abode. On its last removal from the house of Obed-edom, by order of the royal Psalmist, the public festivities were observed, which are briefly noted in the preceding and succeeding context.

The simple narration of the leading facts to which your attention has been called, naturally awakes the honest inquiry—If the COVENANT OF GOD, (and this was what im-

parted a peculiar sanctity to the ark, in the estimation of the multitude,) was an object of universal admiration, confidence and joy among the Hebrews, and its being safely deposited in a place where the tribes of Israel could repair to offer up their devotions to the King of heaven, in testimony of their religious respect for the instructions which it contained, and their unwavering belief in its promises, called forth such public demonstrations of rejoicing and thankfulness from all the assembled tribes of Jacob; ought not the purer incense of gratitude, and the more refined tribute of evangelical praise to be presented to the King of kings from the consecrated altar of every heart, that the smiles of his divine approbation have attended the erection of this noble edifice, and that you are here permitted to place upon the plain, but acceptable altar, the faithful transcript of the new and everlasting covenant, established upon better promises than those of any former dispensation of instruction to the world?—A covenant which unfolds the mysteries of infinite wisdom, displays the perfection of the divine character, brings life and immortality to light, gives an antepast of the joys of eternity, fixes with impartial benevolence the endless destiny of man, discloses the illimitable riches of grace, reflects the highest possible glory to the great Creator, and combines that glory with the highest felicity of the intelligent creation?—Yes; a purer tribute is required of us, on whom the superior light of the Sun of righteousness hath descended: 'Tis not only the song of Moses, but the more exhilarating numbers of the song of the Lamb, blending in sweetest harmony the perfections of wisdom and Omnipotence, with the amiable and glorious attributes of inextinguishable love and grace! And to present this tribute with devotional reverence, to the bounteous Source of uncreated goodness, we are now assembled, and within these consecrated walls, where, in perfect accordance with the best moral interests of intelligent beings, we are required to "Worship the Lord in the beauty of holiness."

These words, which are selected to aid our minds and direct us in the duties of the present joyous occasion, lead us,

I. To some reflections upon the character of the Being whom we are commanded to worship.

II. To consider the nature of the worship which he requires.

III. To illustrate the importance of this duty, by pointing out some of the most essential reasons on which this obligation is founded.

I. Then, our subject leads us to some reflections upon the character of the Being whom we are commanded to worship.

The usual term by which we designate the Being whom we are commanded to worship is God. This name has been employed by the wise and prudent sages of ancient

and modern time to denote that eternal, infinite and incomprehensible Being, who, of his own independent volition, hath created the universe, whose Omnipotence and wisdom sustains and governs all worlds and all beings, and who is the only proper object of pure and supreme adoration. Strictly speaking, however, there was never employed, in the language of mortals, an epithet which could furnish us with a full and perfect view or representation of the nature and character of the Creator: For the Deity is that pure and *spiritual essence*, which pervades immensity, and is not subject to those personal qualities which distinguish the beings of our race, and from which originate those different denominations by which the nature and character of subordinate beings are described: Nor does he need those distinguishing epithets to mark the difference between him and other beings, for there is none like him. The names, therefore, which we ascribe to him, are merely epithets, faintly descriptive of the ideas which we entertain of his divine qualities: But these terms are necessarily ambiguous, as they are borrowed from the imperfect source of human life, or the limited extent of human conceptions; and therefore cannot be entirely relied upon as true names, justly representing the divine nature: Yet we are furnished with sufficient instruction, from his works, together with the revelation with which he has favoured the world, for all the purposes of religious obedience and moral improvement.

In describing the character of the Being who commands the obedience of adoration, the use of such names as the inspired penmen have employed will greatly assist our minds in the acquisition of just views, however short they may fall of a perfect conception of the attributes of the great Divinity.

1. The first impression which the intelligent mind of man receives of the character of Deity, from the surrounding scenery of nature, is, that it must have been the effect of some vast and astonishing operations of power. He views with silent admiration the extended plain, with all its various furniture, and marks with astonishment the vast armies of moving life which it contains. The distant landscape multiplies the wonders of creation before him, and enlarges his conceptions of the character of their divine Original—The towering grandeur of the majestic mountain, clothed with verdant foliage, and pouring down its fertilizing treasures to enrich the humble vale—The spreading forests and bending trees of pleasant fruit, from whose branches are sweetly warbled forth the melodious and diversified notes of the woodland songster; and the countless tribes of dissimilar animals which move upon the face of the earth, tend but to enlarge his views and increase his convictions of the divine Omnipotence. Nor is the broad expanse of the briny deep an unin-

teresting object to the contemplative powers of man. He there beholds the mighty power by which her proud and billowy waves are stayed, and all her finny inhabitants are sustained in being: He becomes familiar with the wonders of Jehovah which are disclosed amidst the trackless ocean, and finds renewed evidence to establish his confidence in the mighty energies of the supreme Being. But, let us lift our eyes to the heavens, and survey those immense regions, where wonders multiply beyond the power of numbers to compute. Let us avail ourselves for a moment of the powers of astronomy, which introduces us to a mathematical acquaintance with the heavenly bodies. Let us, by the aid of this science, determine their magnitudes; observe their motions; measure their distances; fix their periods, and calculate their eclipses! Here we find ourselves amidst the most splendid field for the powers of contemplation: We stand upon a delightful eminence, whence the imagination takes a loftier flight into the immense regions of infinite space, and wanders with pleasing ecstacy amidst the boundless concave, which we behold crowded with indescribable splendour, and filled with all the energy and sublimity of divine Omnipotence! Creation here bursts forth in all its grandeur to our view, and here the picture of its perfection is finished. Millions of suns and systems here pass in review before the astonished mind, and the boundless immensity of the works of God inspire the most sublime conceptions of the majesty and power of the supreme Architect of the universe. This is the power which first brought the amplitude of creation into being; which sustains the countless armies of its various inhabitants; which maintains the laws of perfect order throughout all the heavenly bodies, and in every department of the earth, and on which every subordinate being, whether celestial or terrestrial, is every moment dependent for existence and for enjoyment. In a word, "there is no power but of God." Hence the conclusion is irresistible, that Jehovah can never be frustrated in any of his designs. Well did the prophet of the Most High exclaim, when reflecting upon the divine Omnipotence, "He doeth according to his will in the army of heaven and amongst the inhabitants of the earth, and none can stay his hand."

2. The Being whom we are called to adore, is a Being whose wisdom is commensurate with his power.

Wisdom is the grand disposing principle of the universe. It is not the mere sentient faculty of an intelligent being, but that immutable principle of the divine nature, whence the perfect order and harmony of the whole creation were originally derived. It was this unchangeable principle of wisdom which sketched the grand design of creation, and disposed innumerable suns and systems in the boundless concave. It



has prescribed the orbicular bounds of all the planetary worlds, and displayed all that order, and harmony, and beauty which are visible in the surrounding heavens. It has marked the certain periods of each returning season, ordained the agreeable succession of day and night, bid the golden orb to illuminate our sphere, the genial and refreshing rains to descend and cheer creation, and extend its benignant influence throughout every department of the providence of God. It is this unerring perfection of Divinity, which has wrought the admirable texture of the organic constitution, disposed all its parts, directed the action of all its powers, inspired it with moral consciousness, and established the curious connection and co-operation of matter and of mind. Every great and sublime law, by which the natural and moral world is influenced, owes its origin to the infinite and unerring wisdom of the Creator. It dwells with infinite prudence, and its adorable inventions are as comprehensive as the annals of time, and vast as the immeasurable range of eternity. No events can transpire to retard its operations, no accidents can occur to interrupt its designs nor can the most hostile inventions of subordinate beings, for a moment frustrate the acquisition of its immutable purposes: To exemplify the truth of this position, I need only invite your attention to the daring and unfeeling hostility of the sons of Jacob, whose nefarious designs against the liberties and the life of a juvenile brother, were not only frustrated by the power of God, under the direction of this wisdom, but overruled and rendered completely subservient to the design of infinite wisdom in their deliverance. The same conclusion will result from a similar example of hostility in the conduct of the Jews against the immaculate Redeemer of the world. The wisdom of which we are speaking, has devised the august plan of redemption and chosen all the means which could possibly subserve the accomplishment of its original design; so that no failure or disappointment can possibly be admitted, without detracting from the perfection of the attributes of wisdom and power, which would be equivalent to a denial of their existence in the Creator of the world. The conclusion then must follow of necessity, that the destinies of eternity, as well as of time, are suspended upon the counsels of infinite wisdom; since no man can rationally deny that the gospel of Jesus Christ, which is but the revelation of this wisdom, introduces us to an acquaintance with the future and eternal destiny of man.

In closing our remarks upon this perfection, it may be useful to advert to the animating description of the wisdom of Heaven, by an eminent apostle of our Lord—"The wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

3. As the proofs of Almighty power are so visible in the magnitude and variety of Jehovah's works, as not to admit a denial of his omnipotence, or ability to create and govern the world, and to execute his entire pleasure in the ultimate destiny of all his creatures; and as the perfect intelligence of this omnipotent Being, shines in the exquisite and amazing skill which is every where displayed in his works, where the vast designs of his wisdom are so apparent as to preclude a denial of the perfect adaption of all the means which could be useful in securing the accomplishment of the great end which he had in view:—So, in like manner, it is equally evident that he is a Being of infinite goodness, or benevolence.

The essential nature of the great Divinity, who is adored by angels and by men, is acknowledged by all christian nations, to be that of pure benevolence: Nor can this truth be rejected by us without a positive denial of what an eminent and well instructed apostle of our Lord hath asserted: For when he was desirous of furnishing his brethren with the most exalted views of the divine character, he employs a sentence, which, for brevity, intelligence and comprehensive importance, is seldom or never equalled—"God is love."

Of the Deity, it may be safely asserted, that he loves the creatures of his hand, because it is his nature to be benevolent. This love is displayed in a variety of ways to man. The wisdom of the omnipotent Creator had decided from eternity that it was expedient to create man a wanting and dependent being; as such a mode of existence would be the most favourable to a development of both his mental and physical energies, and serve as a convenient medium through which to communicate a knowledge of his power and clemency to the beings of our race. This plan was therefore adopted by infinite wisdom to afford an opportunity for the display of his benevolence in the abundant provision which he had made for the daily and constitutional wants of his creatures.

The Maker of the universe, surely, could not need the existence of other beings to render him happy, for the simple reason, that he is, himself, the inexhaustible fountain of happiness: Therefore, in creating, he must have been moved by a design to bless the works of his hands—And if he designed to bless them, then is creation itself an act of pure benevolence, in as much as without it, the bestowment of favour would be impossible, and all subordinate enjoyment for ever unknown. But we are furnished from the beings that now exist, with an incontrovertible evidence of the divine goodness in their creation: For whatever department of creation we survey with attention, affords us some striking examples of the wisdom and benevolence of the divine Original, and which is disclosed in the various powers with which they are furnished for enjoyment.

We behold our race provided with the

means of surveying and conversing with the amplitude of nature: Of dwelling with astonishment and rapture upon the magnitude and beauty of the Creator's works: Of wandering with delight amidst the infinite variety by which they are surrounded, and of gathering innumerable pleasures from the extended fields of creation: And of rendering every department of this lower world in some degree subservient to their convenience and their happiness. If we gaze upon the boundless canopy which is spread above us and decorated with innumerable starry lamps; we are delighted with the sublime exhibitions of the power and wisdom of God, which in long and bright array salute us there! Or, if we traverse with more humble and cautious steps the plains of earth; the waving forests, the bending fields of grain, the enamelled flowers, the majestic streams, and the cooling fountains, all testify with silent, but impressive eloquence, their Maker's goodness. But aside from the means with which the creatures of God are furnished for the knowledge and enjoyment of these works, all this variety and beauty were made in vain. They are, however, admirably adapted to the powers of which we are possessed, and in every possible form contribute to the enlargement of our minds and the promotion of our enjoyment. So far, therefore, as we are capable of comprehending the designs of the great Architect of all, as displayed in the kingdom of nature, and of conversing with the powers of his creatures for the enjoyment of what is around us, we discover that creation itself was the impulse of divine benevolence.

(TO BE CONTINUED.)

#### ORIGINAL ANECDOTE.

A gentleman who arrived in this town a few days since from the vicinity of Hartford, Ct. informs, that on Monday last, he rode some distance upon one of the carriages that was employed to convey the new Organ which has been purchased for the Universalist Church at Hartford; and that the gentleman related to him the following anecdote, of what transpired the day before.

In order to meet and fulfil the terms of the contract for delivering the Organ, the contractors found it necessary to travel in the land of steady habits, on the Sabbath. They had not proceeded far, before they were stopped by some of the pious inhabitants, who professed to be fully authorized to enforce the wholesome law of arresting the peaceful travellers on the First day of the week. In vain did they plead the terms of the contract, as an excuse—In vain did they appeal to the generosity of those who had arrested them, upon the score of the great sacrifice of property which they must sustain, in case of any failure on their part to deliver the Organ by the time. Their Sabbath day officers were inflexible; no arguments could move them. After every

remonstrance had failed to procure for them the privilege of travelling on that day; one of the by-standers happened to inquire, where the Organ was to be carried—when one of the contractors bethought himself of an expedient which might possibly succeed with a violent sectarian—and informed the inquirer that it was for the new *Presbyterian Meeting-House* in Hartford: Whereupon, these rigid officers of *Sunday-justice*, instantly assumed a milder tone, and very civilly informed the contractors that they were at liberty to proceed!

FOR THE TELESCOPE AND MISCELLANY.

### INCONVENIENCE OF OUR FORM. MR. EDITOR,

As I have heard some complaint from subscribers to your useful paper, respecting the inconvenience of reading the pages, permit me through the medium of your columns to recommend to your readers, that the best method I have found to preserve them clean, and to obviate the difficulties of following the pages, is to connect them in the middle, by stitching, or with a common pin. They can then be cut at the top, and by a little care preserved in good order for binding. This I am confident will be found more advantageous to readers generally, than the common method of reading the paper without cutting, as frequent folding and unfolding defaces the sheet, and renders it useless for after perusal.

Yours with esteem,

S. J.

### Married.

In this town, on Sunday evening last, by Rev. Dr. Gano, Mr. Edward P. Knowles, to Miss Mary Fry, both of this town.

On Thursday, 1st inst. by Rev. Mr. Pickering, Mr. Stephen Chipman, to Miss Phebe Cass, both of Mendon, Mass.

On Tuesday, 6th inst. in Smithfield, R. I. by Rev. Mr. Pickering, Mr. Thomas Wilber, to Miss Sally C. Whilford, both of Mendon, Mass.

On Wednesday, 7th inst. by Rev. Mr. Pickering, Mr. Westcott Handy, to Miss Mary Cross, both of this town.

On Monday evening last, by Rev. Mr. Crocker, Mr. Daniel B. Bowler, to Miss Susan H. Hoppin, eldest daughter of Mr. Richard Hoppin, all of this town.

In Cumberland, R. I. by Rev. Mr. Cutler, Mr. Leonard Cooke, of Wrentham, Mass. to Miss Julia Ann Aldrich, of the former place.

In Cumberland, on Monday evening last, by Rev. Dr. Edes, Mr. Wm. L. Aldrich, of this town, to Miss Anna Jillson, only daughter of the late Luke Jillson, Esq. of the former place.

In Bristol, Mr. James Waldron, of this town, to Miss Mary Ann Luther, of the former place.

In Salem, Alonzo Rockwell, M. D. of Montrillo, Conn. to Miss Isabella T. Woodward, of this town.

In Berlin, Conn. Mr. George Robinson, to Miss Nancy Wood, both of Pawtucket.

### Died.

In this town, on the 2d inst. Mr. John Smith, 2d, in his 53d year.

On the 2d inst. Mrs. Deborah Whipple, consort of the late Mr. Eleazer Whipple, in the 87th year of her age.

On the same day, Mrs. Amey Anness, wife of Mr. Obadiah Anness, in the 72d year of her age.

On Monday evening last, after a very short illness, Miss Mary Ann Hurlbut, second daughter of the late Mr. Pardon T. Hurlbut, in her 15th year.

### NOTICE.

Subscribers are earnestly requested to forward the amount due, as soon as convenient: Nearly six months have elapsed since the commencement of this Volume, at the expiration of which time one half of our expenses will become due, and must be paid. We trust our patrons will excuse us the frequent mention of their subscriptions, (which we would gladly avoid,) as the printers and paper-makers stand in need of the money, and we have no other resources to furnish the means, but from the prompt pay of subscribers. The time has already been lengthened again and again, when payment might be made in advance, and although \$2.50 is now justly due, we will receive the advance price if forwarded without expense to us, previous to the publication of number 26. Prompt attention to this request will save us much trouble, and enable us to devote more attention to the improvement of the paper, and to render it more worthy of the liberal patronage it receives.

### LAST NOTICE.

The subscriber once more (and for the last time) calls upon all those indebted to him for the former series of the Telescope, to make immediate payment. All accounts remaining unsettled on the first of March next, will be left for collection.

B. CRANSTON.

February 3, 1827.

### CHRISTIAN VISITANT, No. 3.

Is received and ready for delivery at No. 110 1-2 Westminster-street. Subscribers are requested to call for their copies.

February 3.

### JUST RECEIVED,

At No. 110 1-2, Westminster-Street, A REPLY to a Tract, published by the American T. Society, entitled "*A Strange Thing*"—by the Universalist Book Society of New-York—16 pages, 4 cents single—10 for 25 cents, if for distribution.

Subscribers who are not regularly served with this paper, will confer a favour by giving notice to the publishers, or the printers. Those who are in want of missing numbers, can be supplied gratis, if called for soon.

### JUST PUBLISHED,

And for sale at the Book-stores of Oliver Kendall, John Hutchens, and A. S. Beckwith, at the office of the Literary Cadet, by the Publishers of the Tel. and Mis. and by Jacob B. Thurber and Samuel W. Wheeler, Westminster-street—A SERMON, entitled *The Effects of Intemperance*, delivered on Sabbath evening, January 14th, at the Universalist Chapel, by Rev. D. Pickerng. Price 12 1-2 cents.

Also just published,

and for sale as above, a practical Discourse delivered on the first Sabbath morning of the NEW YEAR, entitled *Reflections for New-Year's*. Price 12 1-2 cents.

Feb. 3, 1827.

### CALEB P. BAILEY,

(Of Gardiner, Me.)

PROPOSES PUBLISHING BY SUBSCRIPTION,

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The following persons are requested to act as Agents for the *Telescope* and *Miscellany*.

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### JUSTICES' BLANKS,

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